

( 30 )

**SELECTIONS**

**FROM THE**

**VERNACULAR NEWSPAPERS**

**PUBLISHED IN THE**

**PUNJAB, NORTH-WESTERN PROVINCES, OUDH,**

**AND THE**

**CENTRAL PROVINCES,**

**Received from the 25th of February to the 5th of March, 1869.**

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**THE *Moofeed-ool Anam*, of the 18th of February, after extracts from other papers, English and Native, refers to the Maharajah of Ulwur having purchased a large quantity of grain at 12 seers per rupee, and selling it at this rate, and forcing the mahajuns to sell at 22 seers per rupee.**

**It is also noticed that a person from Jellalabad having "seen with his own eyes that the English Government has given both arms and money to Ameer Shere Ali Khan, declares that it has been done on condition that the Ameer will not allow the Russians to come this side of the river Amoo, but with all confidence enlist Affghan soldiers—the English Government promising assistance in every way; and in accordance with the Ameer's wishes, an English force will remain at Jellalabad." It is then said that the Ameer has consented to these propositions, but that his doing so is not at all agreeable to the ideas of the Cabul Sirdars. "They ask, 'What is the use of troops of the British Government here? We are quite able to make our own arrangements, but to make friends (reconciliation) and a treaty with the foreigners is not good.' Moreover, the people have written this news to the Akhoond of Swat, and the Sirdar Abdul Rhyman Khan has taken**



shelter with the Akhoond." The writer adds :—" Although the Ameer Sahib has of himself formed friendship with the British Government, still all the Chiefs of Cabul are much against the measure ; and it is now certain that when the hot weather sets in the English troops will have to move from Peshawur."

The *Rohilkund Ukhbar*, of the 20th of February, says that the Governor-General has made it known to his officers that they are to hold themselves in readiness, as he intends to visit Peshawar in March, for the purpose of having an interview with the Ameer Shere Ali Khan before going up to Simla.

This paper refers to some news published with a former issue, on a separate sheet of paper, concerning Sheikh Ameerool, the Meer Moonshee of the Jeypoor Agency. The writer says :—" Now the real facts of the case are, that this Moonshee, owing to the displeasure of the Sahib Agent of Jeypoor, sent in his resignation of Government service, which he has held twenty-four years;" &c., &c. It is said that the Moonshee has appealed to the Residency of Rajpootana, but at present no orders have been received. " We are sure that some proper order will be passed in the matter."

The *Karnama Hind*, of the 22nd of February, after much that is reprinted from other papers, quotes the *Kaleid Ummed*, to the effect that " the State of Mysore is so mismanaged that those who were formerly in the management became quite confused, and at last it was arranged to pension off those who were creating all the confusion, which arrangement will absorb six lakhs of rupees."

The *Sadiqool Ukhbar* of the 20th of February, the *Sholatore* of the 23rd, the *Nusseem Jounpoor* of the same date, and the *Muir Gazette* of the 24th, do not require especial notice.

The *Julwatore*, of the 24th of February, discourses upon the freedom of the press permitted by Government, from which



the public generally derive so much benefit; and says that there can be no doubt that "news-writers and editors of newspapers look far into the future, and why should it not be so? for every man has his own work, and day and night they are thinking and writing upon all subjects of interest; they generally fight up for what is right; and in many cases their opinions effect so much good work that others would not dream of. The reason is, that Kings have no time to take up thoughts of their own hearts, or to reflect upon anything heartily; because they always have a weight of care upon them—like the old saying about one head and a hundred things to think of. Of course the condition of those cities where people are paid for this kind of work is always good, and our Government knows this better than any other. In the Council, for instance, how many clever Europeans sit down together and discuss the policy for the country; they think of good works, and bring them forward. People only become acquainted with the ways and peculiarities of a place from living in it for some time. Although the Secretary of State for India knows well the condition of this country, he only knows it upon hearsay evidence; while we know all about the country, as we ought to,—like the saying that experience is better than hearing. But the duty of an editor is most difficult, as we have said before: we now only remark this much, viz., that in all things it is incumbent on a writer to be independent, disinterested, and fearless, in his writing; as well as to let the rulers of the day become fully acquainted with the facts, and the true condition of the ruled. Let it not be like some English news—incorrect; for by this the trust and confidence reposed in a newspaper is shaken: it is necessary for the Government to look into the worth of all, and having done so, to appreciate them accordingly; but it is clear that when a disinterested party gives the true account of a case, he will be sure to have enemies in the world, and will seem evil in the eyes of those who are themselves evil and ignorant."



The *Ukmiil-ul-Ukhbar*, of the 24th of February, refers to a case of theft at Agra, and says that thefts have become common and thieves dangerous in this district. "The Collector and Magistrate has been robbed during his tour through the district; and on the night of the 11th, this same gentleman's house was robbed, it is said, of some Rs. 30,000 worth of property; and although the Sahib was out in the district, his private servants, besides the police, were on the spot: these all declare that they know nothing about the robbery. The boxes in which this property remained are said to have been taken away, and no noise was made in removing them! In this city thieves are gathering a nice harvest, and there is no clue to them, nor is stolen property found. Whenever a theft occurs, the owners of the stolen property have all the annoyance of going to Court, and enduring the harsh usage of the Police;" &c., &c.

The *Naiyar Rajistan* of the 12th of February, and the same paper of the 19th, do not require particular notice.

The *Oudh Ukhbar*, of the 23rd of February, notices that the Collector of Bijnour has asked for Rs. 20,000 to be given to the cultivators as advances and for other necessary purposes, during the scarcity of grain. The writer hopes that this request will be complied with; and adds that the Collectors of Azimgurh and Ghazeepoor have been asked if they need assistance in their districts also.

Under the heading "Unworthiness," it is said that Utha Mahomed Khan, who was sent to Cabul as an Agent of Government, has been found wanting in his duty. The editor remarks that to fill such an appointment a most trustworthy man is requisite, because the duties of this agency are both difficult and delicate, and not everybody possesses the ability to perform them.

The Ootacamund murder case is noticed: the murderer, a native groom, is said to have been captured. The editor



condemns the native custom of loading children with gold and silver ornaments. And he is of opinion that "sweepers, who receive pay for doing next to nothing, are a set of idle, slothful fellows, who go about doing what they please, and committing great enormities, even to murdering and plundering the public; and because they wear the garb of *fakeers* (beggars) no one says anything to them. This garb is only a cloak for many vices; and the ignorant look up to and respect them as priests and saints. It is a thousand pities that the Government does not take the least notice of these scoundrels: let them be collected together, and some enquiry be made concerning them, as to why they are so stout and strong; and why they do not work and earn their own bread, instead of leading lazy lives, and living upon the charity of the public. We are sure that they could give naught but a lame or foolish excuse for their conduct; and at that time they ought to be made to bind themselves to give up begging, and to follow some trade by which they might gain their livelihood. By this arrangement we are sure that crime would be lessened: in the first instance some of them should doubtless be punished, but this would effect good in the end. Let a proclamation be issued, and the police receive orders on the subject, to arrest every stout well-to-do *fakeer* they find begging, and the result will be satisfactory. In our poor opinion, those who give alms to such people under the impression that they are doing good, are, on the contrary, doing harm, because all know full well that these brothers of Satan are not fit objects of charity; for all their gains are spent in houses where intoxicating drinks and other vices may be found. It should be fully understood that alms belong only as a right to the poor destitute, and to give alms to such impostors is a public and personal wrong."

This paper refers to the orders of Government concerning the Forest Department; and the frequent losses sustained in consequence of contractors running away; &c.



It is remarked that a general report prevails that there are great disturbances in Hazara, but that there is no truth whatever in the said report.

Under the heading "Bhurtpoor," it is said that the Rao Jee Sahib had his wish of residing for two months at Bindrabun granted, and that he has been there for some time, coming in occasionally to Bhurtpoor to make his *salâms* to the Maharajah; "but the Maharajah does not approve of his habits and customs. The fact is, it is the wish of the Maharajah to have the former Rao Jee, who is under restraint at Benares by order of Government, pardoned, and sent back to him by the English."

The evil ways of the Rajah of Bhownuggur come in for remark, and a paper called the *Teeka Karnam Ukhbar* is quoted. This paper is said to be published in Ahmedabad, and contains a statement which is said to be "deserving of maledictions, if what is said is reliable, which is said to be not the case. It is, however, to the following effect:—That the Thakoor, or Rajah of Bhownuggur, who is but a youth, went to Lahore, and taking his officers and servants, went out shooting. In this place there are many young women of the *Kussaree* caste, who were picking up cow-dung, when they were seized by the Rajah's followers and violated; and the great shame is that the Thakoor was a voluntary eye-witness to this abominable scene. Among the women was one of a most respectable family, who seized the weapon her violator wore round his waist, and stabbed herself with it—dying on the spot. Now, what a name has this Thakoor gained for himself and his State; for by the violence of these people this poor woman lost her life."

"After this, the same Rajah had an oil-seller thrown from the top of a house, by which the poor man's bones were broken, and he died; and after witnessing this terrible scene, the wife, sister, and son of the murdered man, being unable to



control their grief at their severe loss, killed themselves." The editor of the *Khushphul Ukhbar* remarks, that "if all this be true, misfortune has come upon the Rajah. Some of our unworthy Rajahs of Hindoostan, although they see the justice of the British Government Courts, still act in this manner. This Thakoor ought to receive such punishment as would deter others from similar cruelty. Bhownuggur is close to Bombay : we will make enquiries and publish the result."

The *Nujm-ool Ukhbar*, of the 24th of February, does not contain anything of importance.

The *Allygurh Institute Gazette*, of the 26th of February, contains the order of His Honor the Lieutenant-Governor of the North-Western Provinces, concerning the suspension of measures of relief, happily rendered no longer necessary by a timely fall of rain.

The *Oordoo Delhi Gazette*, of the 27th of February, after extracts from English papers, alludes to the letter of a correspondent at Dinapoor, reporting the search of a wealthy merchant's house, under suspicion of his being connected with the Wahabee conspirators. The writer says that it is not known whether any papers, &c., have been found, by which any clue could be obtained. He alludes to the "time when the same kind of thing was going on, and another Mussulman's house was searched in the same way; and, after proof, one man was executed."

The *Malwa Ukhbar*, of the 24th of February, does not require particular notice.

The *Punjabee Ukhbar*, of the 26th of February, publishes the following:—"The Statement of Hyder Hossein, Extra Assistant Commissioner, Jullundur.—In the year 1867, when I was in the Shahpoor district, I heard that the residents of Lahore, believing it to be correct for us to eat our meals with the European gentry of the place, invited the native gentry to eat in their houses. And when I was changed from Shahpoor to



Jullundur, I had an interview with some of the residents of Lahore and Umritsur, of whom I enquired about this: some said 'Yes,' in a low voice; others said, 'We ate dry things;' while others said, 'We ate because it is right; but the wonder is, that you eat the food from Hindoos, which is forbidden, and eat not from those who are first mentioned in books: this is ordered by the Koran.' But there is no use in talking of all this; one party offered food, and the other took it, which is right; and there is no doubt that the food on both sides was prepared according to rule; but to eat together at one table was not lawful. Yes, but this did not happen to all; and because it did not, some of the residents to whom it did happen are ashamed; and those whom the European gentlemen invite, refuse for fear of being openly shamed; this causes suspicion;" &c., &c. The writer proceeds to say, that "some Mahomedans take up this point, while others will not allow it;" and in his opinion there ought to be a settlement at once of the subject: either let all Mahomedans agree to it; or point out the law against it, and then let no one continue it; &c., &c. The writer thinks, that viewing the subject in any light, it is necessary for something to be done; and suggests that some learned man should write his opinions on it; and that, as it is a religious question, each one should be called upon to state his views and legal objections to it. He concludes by stating that he has been in the Punjab for thirty years, and is well known as a religious man; &c., &c.; and he only asks this, that people will reflect that many evils result from difference of opinion, and therefore he wishes the question settled, so that something may be done for future guidance; and all who wish to send replies may do so to the *Koh-i-Noor* press. "The question is this, viz., according to the religious laws and rules of the Moosaies and Esaies (followers of Moses and Christians), is it right and proper to eat with them or not?"

The Jonagurh Chief is said to have imprisoned his nephew, Shere Jamal Khan; the reason given being that he (the



nephew) has murdered one of the Chief's minstrels; "but," adds the writer, "it is to be regretted that no enquiry has been made, and without proof of the man's guilt, he has been sent to prison." The editor adds, "Perhaps the *hakim* has received no notice of this, for if it had been reported this could never have happened; even now it is hoped that the Government of Bombay will enquire into it: it cannot approve of such tyranny."

"A letter from Peshawur, dated the 16th of January, says that the General Sorab Khan has called upon the *Akhoondzada*, Abdul Majeed Khan, Peshawuree, to pay up the lakh of rupees which Beebee Murwareed had placed in his hands, but the *Akhoond* has distinctly denied the debt, fearing that the Ameer would be displeased at the idea of having aided his enemy with money."

The *Khair Khwah Punjab*, of the 1st of Mareh, does not require particular notice.

The *Ukhbar Alum*, of the 25th of February, after extracts from English and other papers, publishes in an extra sheet an account of the school examinations in a place called Oong, near Futtehpoor: the speech of His Honor the Lieutenant-Governor, the distribution of prizes, &c., is all noticed. The editor remarks that "it is only fair to say that such encouragement to, and progress in, education, during the rule of the British Government, was never known in the reign of the Kings of Hindoostan. The knowledge of geography, history, mathematics, &c., open now to even the smallest students in the Government schools, was in former times known only to the old and most learned men of Hindoostan." The writer goes on to say that "British rule has not been very long established in the Punjab, yet in this short time the number of schools amounts to 1,912;" &c., &c. He concludes by saying that "generally speaking, the public, from ignorance, do not understand or appreciate the advantages of these Government schools."



The *Koh-i-Noor*, of the 27th of February, extracts from various sources, after which a letter is published, complaining of the want of justice displayed by Government, which letter is said to have been published in the hope that the evil which now prevails might be abolished. It is said that "the English Government has introduced various customs for the benefit of the public and the world in general; these customs cannot be set aside, and the affairs of the world are governed by the rules of each one's creed; but, in consequence of not having been stopped in one thing, which is nearest to the poorest as well as to the most respectable, and descended through many generations as a custom which all, both great and small, cannot set aside, why then does not the Government look into the custom which has been for some time in vogue amongst the Chutrees (one of the four great castes of Hindoos,—that of a military order), viz., that of taking four or five hundred rupees before or at the betrothal of a girl, or the acceptance of a girl in return from a family when a girl is given? When the girl has arrived at the age of puberty, they often, with a covetous desire for money, leave the first as unsuitable, and marry into another family." The writer mentions this as quite of common occurrence, and says that "when the injured parties endeavour to obtain redress from Government officials, they are told that unless they put forward a claim for compensation, they cannot obtain it; neither can the Government direct any assistance to be given: moreover, the authorities in giving a decree do so in accordance with the means of the litigants. Enough; think of the unfortunate one, tyrannized over in every way. In the first place, all the support since the betrothal is lost to him. Again, the ill-name he has in the world; then the grief, everlasting to the heart; again, the money paid into the Court for nothing? then the distress of being present in a Court for two or three months! what can the helpless ones do, or where can they go; now, we ask, is this depriving one of his rights in accordance with justice? A woman betrothed for so many years to one



party to be forced from him and no hearing or redress for him! Many editors, be they English or Native, give vent to their opinions concerning the tyranny and misgovernment of native rulers, but this kind of complaint they do not seem to bear in mind; this has not been heard of, nor has the evil custom prevailed under any other Government. If it continues, and the Government does not interfere to prevent it, we do not know what may be the result, or how many evils may arise from it; when blood is shed, and there is a serious disturbance, Government may do something." The editor remarks, that the "complaint of Dath Ram, of Mooltan, is very reasonable, and worthy of attention from Government; because, on consideration, this appears to be a kind of slave trade, for the prevention of which severe penalties have been devised, and which crime, at great expense, the Government has succeeded in putting a stop to, and for which bonds and agreements from Chiefs have been so often taken. It is enough, then, that this also is against all rules and regulations; the betrothal, and consequent receipt of money at the time of betrothal, should, without doubt, be placed on the same footing as slave-trading. When we look into matters, and find how long this system has been carried on, and how many cases which have been taken into Court have met with no redress for the complainants from the authorities, we cannot think there is much hope; it would therefore be but right for each caste to lay the matter before their own *punchayet* (committee or jury) and turn convicted offenders out of caste."

The *Muir Gazette*, of the 27th of February, does not demand particular attention.

The *Mujm-ool Bharain*, of the 27th of February, mentions that the Sahib Alum Mirza Soolamaja, "who went to Benares on a visit to the ex-Nawab of Tonk, has returned to Delhi; but Sooriyaja Sahib Alum remains there, in the house of Baboo Achanak. On the 1st of January the Sahib



Agent, A. Shakespeare, had an interview with the Sahib Alum, and the case of the Nawab of Tonk was casually introduced in course of conversation. The Sahib Alum remarked, that when the meanest Thannahdar is dismissed, he does all in his power to be reinstated, and in the case of the Nawab his innocence can be proved. The Sahib then said :—‘ Your remark is good ; his grief is worthy of notice ; ’ and then asked whether the son of this Chief was able to do the work of the State. Sahib Alum replied, — ‘ If the most insignificant person was placed in a high appointment, that very appointment would be the means of teaching him his duty, but this man is the son of a *reahees*, and his counsellors are the *Sahiban Farung bafarhung* (men of wisdom and understanding) ; then why is there any question concerning his works or merits ? But from the time the ex-Nawab has been exiled from his territories, we have heard bad accounts of the state of the country, and the people have all suffered discomfort. The comfort of the ryot has been a false dream. A ruler possessed of friendliness and a good understanding is difficult to find. Now there is no friendliness in the hearts of the people ; and although they do not show it outwardly, still each one is self-interested to a degree ; each has an enquiring look into the affairs of others. ’ The gentleman then asked the age of the young Chief. Sahib Alum replied, ‘ In his 22nd year. ’ The gentleman then said that no one had mentioned this. Sahib Alum said that it was quite true ; and mentioned that after the Durbar at Agra he (the Sahib Alum) had to go to Tonk, and heard there that the youth was at that time 18 or 19 years old, with signs of a beard and moustaches. The gentleman was very much pleased with the Sahib Alum, and praised his sense. ”

The *Khushphul Ukhbar* gives his opinions on the above, and says that seeing this recalls to his mind the case of the Nawab and the Thakoor of Lava, as well as the report made upon it. “ *Subhana Illah!* (Holy God!) how astonishing it must be to the wise and right-thinking people, that the man whose



age is 21 or 22, with a beard and moustache, and even the father of children, should have been set down as a minor—a youth, and such a false report made by one of about the same age! Servants of the Government so just, and especially the just-ruling Parliament, whose just acts, so renowned, are like the sun, a light to the whole world, that they should have approved of it, without full enquiry as to its truth or falseness; and in accordance with that report, the order came to place this *minor* on the throne, and until he attained his majority that a *punchayet* (council or jury) should assist in the work. *Wah!* What sort of minority is this, when with a face covered with a beard, &c., and children about, one should be reported as under age! when so much is faulty, what wonder that the report is faulty too, by the statement of the *Sudder*, as well as by the many thousands of people who exonerate the Nawab from all blame, and who give out that the enquiry into the case was not a proper one. If the Government, through its wise courts, would but look into it again, we are sure that the *Sirkar* would do justice;" &c., &c.

The *Zea-ool Ukhbar*, of the 1st of March, and the *Lawrence Gazette*, of the 27th of February, do not require particular notice.

The *Noor-ool Ubsar*, of the 1st of March, mentions, as a matter for congratulation for all India, that the example of the English Government is so extensively followed by the Chiefs of Hindoostan; "for, seeing the good work of the English Government, the native Chiefs are imitating it." The writer particularly alludes to the Rajah of Punnah, and his measures for relieving the poor during the time of famine, for which he has received the title of *Mahundee* from Sir John Lawrence.

The *Unjumun Hind*, of the 27th of February, under the heading "Delhi," mentions that the marble tomb of Humayoon has been returned from England, with orders to rebuild the



tomb as it was, and for a school to be formed there. "This work, we are sure, will be very soon done."

The *Sadiq-ool Ukhbar*, of the 27th of February, refers to a case in which a boy is said to have been beaten to a state of insensibility by an intoxicated European soldier. "The boy is now in hospital, and it is hoped that some punishment will be given to his assailant, otherwise the *goras* (European soldiers) will do a thousand other things."

The *Karnama Hind* of the 1st of March, the *Shalatore* of the 2nd, and the *Nusseem Jounpoor* of the 2nd, do not require particular attention.

The *Murdhurmint*, of the 22nd of February, after extracts from other papers, publishes "a report, that on the 14th February a telegram arrived from England to the Governor-General (*Lut Sahib*), which, among other things, urged that during the famine season His Excellency should at once go into Rajpootana."

The *Ukhbar Benares*, of the 25th of February, after much that is old, and extracts from other papers, mentions, as a matter of regret, that Government should wish to pick a quarrel with the people of Thibet, and with which the Government has nothing to do. The writer says:—"The *padries* to whom our Government wishes to give assistance are Frenchmen; and because the Government of France has taken no part in the dispute, our Government buys all the disturbances of her neighbours: for us to give aid causes much trouble."

The *Ab-i-Hyat Hind*, of the 1st of March, does not require particular notice.

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The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1869.	1869.
1	<i>Moofeed-ool Anam,</i> ...	Futtehgurh, ...	Feby. 18th	Feby. 25th
2	<i>Rohilkund Ukhbar,</i> ...	Moradabad, ...	" 20th	" 25th
3	<i>Karnama Hind,</i> ...	Lucknow, ...	" 22nd	" 25th
4	<i>Sadiq-ool Ukhbar,</i> ...	Bhawulpoor, ...	" 20th	" 26th
5	<i>Sholatore,</i> ...	Cawnpoor, ...	" 23rd	" 26th
6	<i>Nusseem Jounpoor,</i> ...	Jounpoor, ...	" 23rd	" 26th
7	<i>Muir Gazette,</i> ...	Meerut, ...	" 24th	" 26th
8	<i>Julwatore,</i> ...	Ditto, ...	" 24th	" 26th
9	<i>Ukmil-ool Ukhbar,</i> ...	Delhi, ...	" 24th	" 26th
10	<i>Naiyar Rajistan,</i> ...	Jeypoor, ...	" 12th	" 27th
11	<i>Ditto,</i> ...	Ditto, ...	" 19th	" 27th
12	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	" 23rd	" 27th
13	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	" 24th	" 27th
14	<i>Naiyar Ukhbar,</i> ...	Bijnour, ...	" 25th	" 27th
15	<i>Allygurh Institute,</i> ...	Allygurh, ...	" 26th	" 28th
16	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	" 27th	" 28th
17	<i>Malwa Ukhbar,</i> ...	Indore, ...	" 24th	March 1st
18	<i>Punjabee Ukhbar,</i> ..	Lahore, ...	" 26th	" 1st
19	<i>Khair Khwah Punjab,</i> ..	Goojranwalla, ...	March 1st	" 1st
20	<i>Ukhbar Alum,</i> ...	Meerut, ...	Feby. 25th	" 2nd
21	<i>Koh-i-Noor,</i> ...	Lahore, ...	" 27th	" 2nd
22	<i>Meerut Gazette,</i> ...	Meerut, ...	" 27th	" 2nd
23	<i>Mujma-ool Bharain,</i> ...	Loodiana, ...	" 27th	" 2nd
24	<i>Zea-ool Ukhbar,</i> ...	Delhi, ...	March 1st	" 2nd
25	<i>Lawrence Gazette,</i> ...	Meerut, ...	Feby. 27th	" 3rd
26	<i>Noor-ool Ubsar,</i> ...	Allahabad, ...	March 1st	" 4th
27	<i>Unjumun Hind,</i> ...	Lucknow, ...	Feby. 27th	" 5th
28	<i>Sadiq-ool Ukhbar,</i> ...	Bhawulpoor, ...	" 27th	" 5th
29	<i>Karnama Hind,</i> ...	Lucknow, ...	March 1st	" 5th
30	<i>Sholatore,</i> ...	Cawnpoor, ..	" 2nd	" 5th
31	<i>Nasseem Jounpoor,</i> ...	Joudpoor, ...	" 2nd	" 5th
32	<i>Murdhurmint (Nagree),</i> ...	Ditto, ...	Feby. 22nd	Feby. 28th
33	<i>Ukhbar Benares, (Ditto),</i>	Benares, ...	" 25th	March 1st
34	<i>Ab-i-Hyat Hind, (Ditto),</i>	Agra, ...	March 1st	" 4th

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :

The 16th March, 1869. }

Upper India.



The following versions have been examined in this Report :-

Version	Author	Place	Date
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